

225/23

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A
S E R M O N

PREACH'D AT

HATFIELD,

On *Sunday, October* the 6th, 1745.

On occasion of the

Present TROUBLES at Home,
and Abroad.

By *WILLIAM DRAKE, M.A.*

- Rector of *Full-Sutton*, and Chaplain to the Right
Honourable the Lord Viscount BLANEY.



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T O

The Most Reverend Father-in-God

T H O M A S,

Lord Archbishop of *York*, Primate and
Metropolitan of *England*;

The Right Honourable

T H O M A S, Earl of *Malton*,

L O R D - L I E U T E N A N T ;

The Right Honourable

H E N R Y, Lord Viscount *Downe*;

W I L L I A M S I M P S O N, Esq;

A N D,

The Rest of the Worthy Gentlemen,

D E P U T Y - L I E U T E N A N T S,

Of the *West-Riding* of the County of *YORK*;

This D I S C O U R S E is, with all Hu-
mility, inscrib'd, by

My L O R D S, and G E N T L E M E N,

Tour most obliged,

and most obedient

Humble Servant,

W. Drake.

The Most Reverend Father in God

THOMAS

Lord Archbishop of York, Primate and
Metropolitan of England

The Right Reverend

THOMAS, Lord of Malton

Dean of York

The Right Reverend

HENRY, Lord of York and Bishop

WILLIAM, Lord of York

The Right Reverend

Dean of York

Of the City of York

The DISTRICT

of the City of York

M. J. J. and G. J. J.

and G. J. J.

and G. J. J.

and G. J. J.

and G. J. J.

and G. J. J.



PSALM CXXII. Ver. 6, 7, 8, 9.

Pray for the Peace of Jerusalem: They shall prosper that love Thee. Peace be within thy Walls, and Prosperity within thy Palaces.—For my Brethren and Companions Sake, I will now say, Peace be within thee—Because of the House of the Lord our God, I will seek thy Good.



THESE Words are a Part of that Psalm, which is one of the Fifteen composed by *David* and other holy Men, and used occasionally by the *Levites*, upon their

Return from the Captivity. The Title of them all is the same, with this Difference only, that this, and three more, have the Name of their Author, *David*, prefixed; which the others have not.—They are styled, *Songs of Degrees*, or *Elevation*: either from the (a) advanced Scituation

(a) Nehem. Cap. ix. Ver. 4, 5.

Scituation of the *Levites*, when they sung these Hymns of Praise, for any signal Deliverance; or from the extraordinary (*b*) high Pitch of Voice, or Key of Musick, made use of by the Performers, on these solemn Occasions.

But be that as it may, thus much at least is certain, that this Psalm was composed by its Royal Author, after some publick Disturbance in his Kingdom; probably the rebellious Revolt of his Son *Abfalom*, which had not only put a Stop to all judicial Proceedings, in the Civil State, but had also interrupted the regular Performance of the Worship of the Temple.

View it in this Light, and we may imagine the pious King, reflecting with himself on the various Blessings derived to any State, from the Union of its Subjects, and of the happy Consequence that attends it, *viz.* the quiet Enjoyment of their religious Worship. We may picture him as setting a greater Value on these Privileges, because he had been some time deprived of them; and recommending, in the most pathetick Terms, a steady Adherence to those Maxims, which were likely

(*b*) 2 Chron. Cap. v. Ver. 13.

likely to be attended with Peace and Plenty in the Commonwealth, and would secure the free Exercise of the Duties of the Temple.—“ *Jerusalem* is builded as
 “ a City, that is, *compact together*, and
 “ at Unity with itself. Whither the
 “ Tribes go up, the Tribes of the Lord,
 “ unto the Testimony of *Israel*, to
 “ give Thanks unto the Name of the
 “ Lord. For there are the Thrones of
 “ Judgment; the Thrones of the House
 “ of *David*. Pray for the Peace of *Je-*
 “ *rusalem*, they shall prosper that love
 “ thee. Peace be within thy Walls, and
 “ Prosperity within thy Palaces. For
 “ my Brethren and Companions Sakes, I
 “ will now say, Peace be within thee.
 “ Because of the House of the Lord our
 “ God, I will seek thy Good.”

Which Words, thus explained, afford us a suitable Subject for our Meditation, at this unhappy Juncture; when we are not only distracted with foreign Wars, but alarmed with a most unnatural Rebellion at home.

In order therefore to stop the Progress of these civil Commotions, and contribute, what in me lies, towards the healing these national Sores, and restoring
 Peace

Peace to this our *Jerusalem*, give me Leave to point out to you the various Obligations, we are all under, to unite for the Promotion of this most desirable End, if we be not weary of living under the happiest constituted Government, and of the free Exercise of the purest Religion, that ever appeared in the World.

And this will best be done, by considering,

First, the Duty we owe to our King.

Secondly, the Regard due to ourselves and Families.

Thirdly, the Love we ought to bear to our Country. And

Lastly, the Esteem and Affection requir'd from us by our Religion.

First then ; it is the Duty of every Subject, to promote, by all possible Means, the Peace and Quiet of this Nation, from the Consideration of the Duty he owes to his King.

In the early Ages of the World, every Father was the supreme Head, and natural Legislator of his own Family. But in Process of Time, as Mankind encreas'd,

encreas'd, different Societies were formed, each of which having its distinct Views, and separate Interests, it was found absolutely necessary for the general Good, to commit the Government of the whole, to *one Person*, who should be invested with such Power, and armed with such Authority, as might enable him to preserve the publick Tranquility, by an uniform Administration. In chusing this Man, great Regard was had to his personal Qualifications, and moral Attachments. Virtue and Justice, Wisdom and Probity, Courage and Conduct, Temperance and Chastity, were the certain Recommendations to this high Trust : And when any one, on Account of these, was rais'd to it, then was conferr'd upon him the Title of *King*. To heighten the Splendour of this new Dignity, a Throne was erected, and the Sword of Justice put into his Hand : Rewards and Punishments were absolutely in his Power, which were distributed *equally*, for the Terror of evil Doers, and for the Praise of them that did well. Private Views, and Party-Considerations, had then no Existence, but in Imagination ; they only being promoted to publick Honour, whose faithful Services requir'd it from the Publick. The Wick-

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ed, who might tempt him to desert the Common Cause, by betraying his Trust, were far removed from the Person of the King, and so was *his Throne establish'd by Righteousness.*

Hence arose that mutual Confidence, and reciprocal Obligation, which, in every well constituted Government, ought ever to subsist between the King and the Subject. To tell you that it does subsist between our King and the good Subjects of this Realm, would be to suspect his Royal Goodness, or his People's Loyalty.—Every one who enjoys the Benefit of publick Commerce, or the Security of his private Possessions.—The Pleasures of Friendship with others, or the grateful Sweets of Domestick Quiet—A safe Retreat from Business, to the useful Amusements, and entertaining Researches of Learning and Philosophy ; or, the most inestimable Blessing of all, the Liberty of serving God in Spirit and in Truth :—Whoever enjoys any, or all of these, cannot but own them to be the genuine Effects of our present happy Establishment, as settled in the Family of our gracious Sovereign, now upon the Throne.—And if we add to this, those valuable Qualities

ties which are so happily united in his Majesty's most sacred Person ; the Intrepidity of his Martial Courage, the generous Neglect of his own Safety, and noble Contempt of the greatest Dangers ; and above all, his inviolable Attachment to the Religion of our Country ; the inseparable Qualities of every good Prince : And what are these, but so many new Motives of Regard for his Person, so many forcible Arguments for the strongest Affection to his Crown, and Attachment to his Government ?

If, on his Part he be anxiously solicitous for the Welfare and Safety of his Subjects, they, in Return, ought, as Examples of a quiet and peaceable Disposition, to be carefully industrious, by all loyal Obedience, to make the Weight of Government (heavy enough at the best) sit light as possible upon his Shoulders ; especially at a Time, when an insolent Attack is made upon his Crown and Person, by our inveterate Enemies abroad ; and the Subversion of our Government in Church and State, struck at, by the Perfidy and Ingratitude of many false Brethren at home.

But our Obligations to these Duties
 B 2 arise

arise much higher ; when we consider the Vow we have made, to honour the King and keep his Commandment ; for we have not only *promis'd* so to do, but we have bound ourselves by the Oath of God, having called upon him in the most solemn Manner, to be the Witness of our Sincerity, or the Avenger of our Hypocrisy and foul Dissimulation. But I forbear to enlarge upon this Topick of Obedience, as it has been very lately handled, by our most worthy Metropolitan, so clearly, that it need not be further explain'd ; so fully, that nothing can be added to it

But I come now, in the second Place, to enforce the same Argument, from the Regard due to ourselves and Families.

Self-Preservation is allowed by all, to be the leading Principle of our Lives, the main Spring of all our Actions.—Self-Love is so deeply, so universally implanted in our Minds, that nothing can efface it, that does not, at the same time, destroy our Being.—And indeed this Principle, impress'd upon us by our Maker, for many wise and good Ends, when governed by Reason, is not only conducive to private Happiness, but very instrumental

mental in promoting the Service and Welfare of the Publick. Suppose a Man void of this, and you must imagine him weary of his Existence; for he who is not, will always be contriving something for its Convenience, always doing something to promote its Comfort, and secure its Happiness:—This being a Duty equally enforc'd by the Dictates of Nature, and Principles of Reason.

But this Obligation does not rest here; for this Principle of Self-Love, if rightly tempered and duly managed, will as naturally extend itself to our Family and Dependants, as it exerts itself for the Preservation of our own Persons. For the Man who loves himself as he ought, cannot divest himself of that large Share of Affection, which is due to the immediate Partner of his Joys and Sorrows, or to the common Offspring of both. She, who contributes so greatly to his Happiness, by her fond Indulgence of, and Love for his Person, and by her constant and unwearied Endeavours, for the Good of his Children, has a right to his utmost Care for her Preservation, to his utmost Concern for her Ease and Happiness.

To

To make use of any Arguments, to convince you that this Principle of Self-Love, ought to extend itself to our second Selves, our Children, would be paying but a low Compliment to Nature, which has implanted in us such strong Affections for their Persons, such a high Regard for their Interest, that the Parent, if any such there be, who is destitute of it, justly deserves, from all Mankind, the hard Appellation of unnatural and brutish.

But tho' our Wives and Children have a natural and undoubted Claim, to the more immediate Effects of conjugal Love, and paternal Fondness, yet there are others also, who are entitled to a due Share of our Regard for their Welfare: I mean our Servants and immediate Dependants. For tho' it may be said, that the Service of the Hireling, is amply rewarded by the Pay he receives for it, yet we are taught by the joint Voice of Reason and Revelation, that so long as they yield us all due Obedience, we ought to defend 'em against Danger, and make 'em in a more remote degree, the Objects

of

of our Protection; duly confidering, who it is that made us to differ.

If then the Preservation of our own Lives, made easy and comfortable, by the Possession of every Blessing we are form'd to enjoy; if the Endearments of the Marriage State, the Happiness of our Children, or the Protection of our Servants and immediate Dependants, be worth our Care, or merit our Regard; then all, and every one of them, should jointly, and seperately call upon us, at this Juncture, to do all in our Power, to humble our Common Enemies, and to restore Peace and Order to this distracted Nation. For should ever their wicked Imaginations prosper so far, as to destroy the Form of our Government, in Church and State, (which doubtless is their Aim) we shall then no longer be allow'd to dwell in Safety, under our own Vine and under our own Fig-Tree. Our Properties, which at present are sacred and inviolable, will then be the Spoil of the first rude Invader. No longer shall we enjoy the Pleasures of a chaste and undefiled Love, or the Heart-swelling Joy, which naturally attends every fresh Dawn of Reason, or Glimpse of Virtue, breaking forth in our beloved Offspring. No—
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the one must fall a Sacrifice to the intemperate Lust of a debauch'd Inquisitor ; and the barbarous and inhuman Murder of the other, before our Eyes, be used as a cruel, and with many I fear a prevailing, Argument to induce them to quit their Faith, and renounce their Religion.

But, Thirdly, the Love of his native Country, calls upon every honest *Briton*, to rouse himself, in Defence of her Rights and Privileges ; in the Maintenance of her Dignity, and Support of her Glory.—*England* has hitherto been accounted the most potent Friend, or most dangerous Enemy, in the World ; as being sole and undisputed Mistress of the Ocean, which is the Foundation of all Commerce, and great Source of all Power. Her Amity has been courted, her Alliance sought after, her Vengeance dreaded ; as being, not only the Mediator between one State and another, but the common Arbiter of all *Europe*. Her Kings have been renown'd, for their extensive Power.—Her Counsellors, for their Wisdom.—Her Statesmen, for their Policy.—Her Judges, for their Integrity.—Her Churchmen, for their Piety ; her Soldiers, for their uncommon Valour ; and her Sailors, for their undaunted Bravery, in the Day of Battle.
And

And I would willingly hope, my Countrymen, that the same generous Ambition, which fired our Progenitors, with the Love of Glory, of Justice and of Power, is still alive and vigorous, amongst many of the present Age. I would hope, that the same Spirit of Liberty, which engaged them, at the Hazard of their Lives, to maintain their Honour and Independency, will now glow in every honest Heart, and inspire it with a determined Resolution, to transmit the same glorious Blessings to Posterity.

Luxury has indeed, too long, set up her enchanting Standard amongst us, attended with her constant Adherents, *Venality* and *Corruption*; and too many, God knows, have listed *Volunteers*, under her fatal Banners. But yet, I hope, we are not become so mean and despicable as to crouch to the inbred Haughtiness of *Spain*; nor so very abject, and extremely contemptible, as to submit to the dictatorial Commands of a *French King*. I hope the Mighty are not so sadly fallen, nor the Use of the Weapons of War so perished, as to be obliged to wear the Iron Yoke of Slavery and Arbitrary Power, beat out for us on the Anvils of

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France

France and *Spain*, and to be fitted to our Necks, by the unpolish'd Hands of our uncultivated Neighbours in the *North*; whose insolent Attempt upon the Crown of *England*, can be equalled by nothing but its *Persidiou/ness*, and aggravated by nothing, but its *Ingratitude*.—For whether we consider the many valuable Privileges confer'd upon them by the *Union*, by which they are incorporated into the Enjoyment of many Blessings, peculiar to this happy Isle, and admitted into a Sort of joint Possession, of this Land of Plenty, which may justly be called the Land of CANAAN in comparison of their own.—Or, whether we reflect, on the many Honours and Immunities granted to its Natives, both by his late and present Majesty; we cannot but look upon them as bound, by the strictest Ties of Honour, of Duty, and of Religion, to continue stedfast in their Allegiance, to his Person and Government. But these are Bonds which they have broken asunder, Cords which they have cast from them; having changed their *Gratitude* into *Treachery*, and their *Loyalty* into *Rebellion*.

But I would not here be thought to reflect on every Individual of the *Scotch* Nation.

Nation. I hope and believe, there are several of its Natives, who stand well-affected to our *King* and *Country*, not only among their *Nobility* and *Soldiery*, but the *Commonalty* too; who are equally sensible of the many Benefits derived to them by the *Union*, and grateful for all Favours they have received from his Majesty; and who would be the last Persons in the World, who, out of a capricious Inclination to *Variety*, would give up the Privileges they enjoy by the former, or wantonly forfeit their Title to an Interest in the latter.—And I am very sorry, that these hard Sayings are justly applicable to so great a Part of their Nation; but as to the *strict Truth* of what I have asserted concerning them, it will fully be confirmed, by the slightest Attention to their past Behaviour, or their present Conduct; *both*, being too *notorious* to be *conceal'd*, and too *flagrant* to be *denied*.—But let us not be intimidated at these rash Proceedings. The more daring their Attempts, upon our Laws and Liberties, the more do they call upon all honest *Englishmen*, to be unanimous in their Resolves, to defeat their wicked Intentions, and as speedy as may be in putting them into Execution.

While Liberty subsisted in the Commonwealth of *Rome*, it was thought a Piece of the most abject Cowardice, to accept of Life, without it, from the Hands of the Conqueror. *Cato* thought it a Pity that he had but *one Life*, to sacrifice for his Country. And shall the Sons of BRITAIN, the Descendants of a long Race of unconquered Heroes, be so basely degenerate, as to give up this Land of Liberty, this Glory of the whole Earth, into the feeble Hands of a Race of *Slaves*, who have been remarkable in Story, for nothing so much, as their *Cruelty* and their *Cowardice*. Shall we, who were once the Lawgivers to *France*, now tamely submit to be her Vassals? Shall we suffer our selves, our Wives, our Children and our Dependants, to be led away in Captivity, by such Wretches as these, to bemoan the Loss of Liberty in a strange Land? Surely, no—the bare Mention of it, I persuade myself, is more than sufficient, to fire your Indignation, and to raise such a becoming Warmth, in every honest Breast, as will make it resolutely determin'd, rather to lose its *Life*, than its *Liberty*; and think it less glorious to live, under the despotick Power of an Arbitrary

Arbitrary Monarch, than to bleed, in the Defence of a bleeding Country.

Lastly, The Obligation that is upon us, from the foregoing Considerations, to oppose all Measures that are formed for the Destruction of our Peace, whether in private or publick Life, rises still higher, from the Duty and Affection required from us, by our most holy Religion. 'Because of the House of the Lord our God, I will seek thy Good.'

The Obligations that lie upon every one, to exert himself strenuously in the Defence of his Religion, arise in Proportion to the Excellency of the Profession itself: This is a Truth that cannot be controverted. If so, then the Disciples of the ever blessed *Jesus*, are of all Men most strongly oblig'd to defend the Practice of Christianity; which is a Religion equally averse to the wild Freaks of Enthusiasm, and the gross Follies of Superstition: A Religion, in its Discipline and Worship, truly primitive, being severe without Cruelty, decent without Foppery, and truly orthodox in all its Doctrines. A Religion, calculated wisely to promote the general Good of Mankind,

Mankind, both in this Life and the next; affording us all the Comforts of a serene Mind and quiet Conscience here, and a glorious Prospect of Immortality hereafter. A Religion, in short, fit for God to command, and Man to practice; as it makes gracious Allowances for all human Infirmities; accepts a sincere, instead of an unsinning Obedience; and rewards our imperfect Services with a Crown of Glory, that fadeth not away, eternal in the Heavens.

Since then we profess so holy a Religion, let our Zeal in its Defence, against those who would deprive us of it, bear a just Proportion to its exalted Dignity. But let it not be that blind and intemperate Zeal, which possesses our Enemies of the Church of *Rome*, and not only *eateth them up*, but *devoureth all its Adversaries*; but a Zeal becoming a Christian; a Zeal, which is prompted by true Piety, regulated by Gentleness and Prudence, and joined to a perfect Integrity of Heart. A Zeal like this, will animate us with sufficient Courage, to defend ourselves in the quiet Enjoyment of our own Religion, without inspiring us with cruel Sentiments against those, who

who happen to think differently from ourselves.

But should we desert our Cause in this Time of Danger, or act with Lukewarmness only, in Defence of those inestimable Privileges, which are our Birthright, as Christians, the excessive Warmth of the *Romish* Church in a *wrong* Cause, would justly upbraid the Want of a generous Ardour, in a profess'd Soldier of the Church of Christ, who is very sure he is engag'd in one that is right—The Sign of the Cross was therefore made upon us at our Baptism, to be a daily Monitor to us, that we are to live in a perpetual State of Opposition to its profess'd Enemies ; and to inform us, that thro' many Perils and Dangers, and Tribulations, we must enter into the Kingdom of God. We must be willing to wear a Crown of Thorns, if ever we hope for a Crown of Glory ; for they only, who have been ready to *suffer* for Christ, will be thought worthy to *reign* with him.

If the short liv'd Liberties, and personal Privileges that belonged to those, who were the free-born Citizens of *Rome*,
were

were thought so extremely valuable, as to induce several of them to lose their Lives, rather than give them up; how ought this to inspire every honest and good Christian with a suitable Valour, in Defence of that infinitely more valuable Liberty of Conscience, ‘and of the ‘Sons of God, wherewith Christ has ‘made us free.’ If a Heathen had Courage enough to lose his Life for the one, what a perpetual Shame would it be to a Christian not willingly and chearfully to hazard *his all*, for the Sake of the other? Especially when encourag’d to it, by the Promise of his Master, who has assur’d us, that ‘to him who striveth unto the ‘Death, he will give a Crown of Life.’

If this then be the certain Reward of the Conqueror, what will become of *him*, who apostatizes from the Faith, in time of Danger, either thro’ Hopes, by that Means, to enjoy the Pleasures of Life, or avoid those Miseries of Death, with which the Enemies of our Religion, never fail to torture those, who have the Honesty to oppose ’em? Shall he be damned? I do not say. — Shall he be saved? I dare not say; for tho’ we of the Communion of the Church of *England*,

land, are not so uncharitable as to believe, that all those who embrace the *Romish* Faith, will be damned, yet we have but small Grounds to hope, that they, who have been born, baptiz'd and educated, in the Principles and Profession of Christianity, as taught by the Reformed Churches, and turn Renegadoes to that Faith, when they ought most Strenuously to defend it, will be saved. — They were so fond of Life, that they could not think it any *Gain*, to die for the Gospel; the Excellency of the Knowledge of a crucified Saviour, had not Charms enough, to make them count all other Things Loss, in Comparison thereof, and therefore that Saviour has appointed their Sentence.— ‘Whosoever will save his Life, rather than maintain the Truth, shall lose it; and whosoever shall be ashamed of me, and of my Words, in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he cometh, in the Glory of his Father, with all the holy Angels.’—*Mar. viii. 35, 38.*

For my own Part, I am so thoroughly
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ly sensible how little Life is worth, when depriv'd of our Liberties, Religious and Civil, that I hope the Day that takes from me the latter, will not spare the former ; for he who unhappily survives these, has nothing left that is worth enjoying. And I hope God will graciously be pleas'd, always to keep in me the same Mind, and to inspire those who hear me, with the like generous Sentiments ; so that if it should be asked, ' Who shall separate us from the Love of Christ ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword ? I may answer with Confidence for myself and for you all, *Nay*—In all these Things we are more than Conquerors, through him that loved us. For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Heighth, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord. *Rom. viii. 35, &c.*

But it may, and I doubt not, will be suggested

suggested, by those Enemies to themselves and our Constitution, the Abettors of an abjur'd Cause; that should the Pretender be placed upon the Throne of this Kingdom, by the joint Powers of *France* and *Spain*, that then all our Troubles would have an End, and the People would be settled in the quiet Enjoyment of their Properties, their Liberty, and their Religion.—But believe not, my Brethren, the idle Tales of those, who lie in wait to deceive, that they may bring us into Destruction. With equal Reason you might be prevail'd upon to continue in your Sins, in hopes that the Torments of Hell, are less terrible than they have been represented.—Dear bought Experience has made us too wise to be drawn away any more by these artful Insinuations; and we have heretofore been sadly sensible, that the Tenderneſs of the Church of *Rome*, towards us Hereticks, (as she calls all those who have departed from her corrupt Communion) is the greatest Cruelty, and her boasted Freedom of Principles and Practice, the most abject Slavery both of Body and Mind.

These Things duly weigh'd, and seriously laid to Heart, will, I hope, make us all unite, in the resolute Defence of every Thing that is near and dear to us. And I doubt not, but the Generosity of your Contributions, upon this Occasion, will bear a just Proportion to the pressing Necessity that requires it. For who, that has the least Consideration, would not willingly give up a small Part of his Property, rather than subject the whole to imminent Danger?—The Cloud that hangs over us, is big with Destruction, and should it break upon our Heads, we are absolutely undone.

And I would willingly hope there are none amongst us of that wicked Disposition, who wish to see the Wreck of this opulent and happy Nation, in hopes to fatten upon her Spoils, and enrich themselves by the Plunder.

Nothing can so effectually damp the Spirits, and disconcert the wicked Attempts of our Enemies, as Unanimity amongst ourselves, in raising the necessary Supplies for the Support of the Com-
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mon Cause. Nothing can so speedily cut off their Hopes of Success, or put an End to these unnatural Ferments, as a fix'd Purpose and determin'd Resolution in us, vigorously to oppose their atrocious Designs, by the *proper* and *immediate* Use of all such Means, as God has been graciously pleas'd to put in our Power.

May the Lord of Hosts go out with our Armies, and be their Shield and Defence in the Day of Battle. May he inspire into the Officers *Conduct*, and into the Soldiers *Courage*. May he preserve the *King* from the Fury of his Adversaries, and take the *People* of this Land under the Shadow of his Wings, until their bold Attempts to subject us to Foreign Tyranny, be overpast; and may *both*, from a serious and immediate Reflexion upon their past Errors, form such pious Resolutions of future Amendment, as may render them proper Objects of the divine Protection. May a just Humiliation of themselves, among all Degrees of People, so very necessary at this Juncture, recommend them to God's Favour; and may he, once again, be graciously

graciously pleas'd to scatter the Proud
in the Imagination of their Hearts. So
may we hope for a happy End of our
present Troubles, and a speedy Restora-
tion of Peace and Prosperity, to this our
Israel.

F I N I S.



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BOOK 2

SEVENTH SERMONS

THE SEVENTH SERMON, PREACHED AT THE
FESTIVAL OF THE HOLY SPIRIT, IN THE
CITY OF LONDON, ON THE TWENTY-NINTH
DAY OF MAY, 1648. BY
THE REVEREND FATHER IN GOD,
JOHN BURNET, D.D., BISHOP OF
SARUM.

Printed by I. Blount, at the
Sign of the Sun, in St. Dunstons Church,
in the City of London.

THE SEVENTH OF SEVENTH ORDER

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